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STUDENT REVIEW

BRIGHAM YOUNG UNIVERSITY'S UNOFFICIAL WEEKLY MAGAZINE • NOVEMBER 21, 1990



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STUDENT REVIEW

YEAR 5 • ISSUE 11

Student Review is an independent student publication serving Brigham Young University's campus community.

Students from diverse backgrounds volunteer to contribute text and artwork, design, edit, and manage the Student Review. However, opinions expressed are those of individual authors, and do not necessarily reflect the views of the SR staff as a whole, BYU, UVCC, the Mormon church, Provo City Power, the Latvian Yam-Growers Union, or the minor Egyptian fertility diety, Snefnut the Upright.

Student Review is published weekly during the fall and winter semesters and monthly during the spring and summer terms by the Student Review Foundation, a non-profit corporation. SRF operates under the direction of the Foundation for Student Thought, also a non-profit corporation.

A year's subscription costs \$10

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Corrections on AIDS

To the Editor:

The figures are amazing. So are some of the ideas presented about Africa by Eric Ethington in his article "Broader Focus: AIDS in Africa" in the October 17 issue of *Student Review*. Ethington quotes some truly staggering statistics, but equally staggering are the concepts he states about an entire continent.

First of all, the fact that Africa is indeed a continent consisting of more than forty separate countries must be stressed. Each country functions with an individual government and language; within these countries may exist many different tribes and social groups with their own beliefs and customs. Mr. Ethington makes no clear distinction between the countries, the tribes, and the continent.

He states that "in Africa, where medical services are minimal at best, many patients are sent home to die." Medical services are as diversified in Africa as they are in the United States. Some hospitals are more advanced while others struggle to keep up with modern health care. Doctors in Africa, like many of the doctors here, are afraid of the disease and lack hope for AIDS patients. Some refuse to care for AIDS patients, while others that are willing to help lack the expensive medicine needed to combat this deadly disease.

Mr. Ethington goes on to say that "the best medical attention African sufferers may get is a witch doctor's chant." He bases this statement on one man's tribal tradition. This tradition permits a medicine man or "traditional healer" to perform certain rituals and administer certain medications in hopes of healing the sick. A comparison can hardly be made from one man and his tribe to all of Africa. Besides this, we as Mormons also seek divine and spiritual help in times of sickness in the form of priesthood health blessings.

Mr. Ethington states also that "researchers, anxiously studying the etiology of AIDS, believe AIDS originated in Africa." Researchers have stated that they believe AIDS was a homosexual male disease; they have also named almost every third world country as the origin of AIDS. Many have apolo-

gized for making these childish accusations because they have no clue as to where AIDS actually started. Yes, it may have been around for a long time but no one knows or can prove where AIDS started. The concern here should be how to combat this disease—not point fingers at the poor and minorities.

The article claims that "HIV infection in Africa is caused by widespread and culturally acceptable promiscuity." First of all, what may be acceptable in one tribe may not be acceptable in other parts of the country and most likely is not acceptable to the entire African continent. Secondly, in the United States and in other countries of the world, promiscuity is accepted by certain social groups and cultures. The promiscuous behavior of one tribe should not and cannot be applied to all of Africa. Another point made in the article is that "prostitution in Africa is ubiquitous and is a common way for women to make enough money to meet their families' needs or to buy land." This statement is a shock and an insult to me, to the African students, and to the many poor African women who have high moral values and work more than ten hours a day to support their families. Mr. Ethington, it is not common for African women to support their families through prostitution; in fact it is outrageous. What a few women with no moral values do does not apply to all African women.

Another statement made in the article was that "truck drivers on central and east African highways are notoriously promiscuous with the prostitutes that work the trucking routes, most of whom are HIV positive. The prostitutes infect the truckers who then return to their homes and infect their wives." This also occurs here in the United States. Truck routes and stops are notorious places for pornographic materials and prostitutes; if anyone chooses to have sexual intercourse with a prostitute, he risks returning home and infecting his girlfriend or wife.

"Another major factor affecting infection rates in Africa is the lack of male circumcision." He goes on to say that in the hot climates "an uncircumcised male is more likely to have small breaks in the foreskin of

his penis." Any male who is not circumcised, whether in the hot African climate or a cold American climate, may have a break in the foreskin of the penis which can trap fluids and can lead to AIDS infection. This happens everywhere, regardless of geographic location.

Mr. Ethington continues, "Other sexual customs affect infection rates also. In parts of east Africa, some women engage in what is called 'dry sex.' Designed to increase friction during intercourse, women place herbs, cloth, or even stones in the vagina to reduce lubrication." First of all, some women in this country have even more bizarre "sexual customs" which are too graphic to describe, but we can use our imagination. Second, when words are translated into different languages and are interpreted word for word they do not have the same meaning. Translation of "IUD's," "sponges," and "cervical cups" used for birth control exactly into my language are "wires," "cleaning cloth," and "bowls".

He continues by saying that "Condoms given by international agencies for birth control have rotted in government warehouse for years." The reason this happened was that there were no government trucks, no fuel for the trucks, and no roads leading to the remote villages. Also there is an effort by some people to sell condoms from village to village. "Much like the Avon Lady," they work on person to person contact because of the lack of modern communication systems and candy machines for the condoms.

AIDS has attacked many victims in some eastern African countries, but all governments have formed committees to coordinate efforts in the fight against AIDS. Even with the lack of modern communication, people are doing their best to educate themselves on the danger of AIDS. There are high school anti-AIDS clubs, t-shirts, bill boards, plays, and TV programs being used to help. It may just be too late for many poor Africans who have become victims of AIDS.

"Small victories in the war on AIDS are savored in Africa because they are so few. . . Only in a few localities does the infection rate appear to have stabilized. In most countries, infection rates are still going up." Interesting enough, R. Jared Brown stated in "Preventing the Plague" in the October 17 *Student Review* that "in 1984, the number of reported AIDS deaths in the U.S. was under 300. Since then there have been 90,000 deaths and 146,746 more reported cases." AIDS is increasing everywhere and everywhere small victories are savored. AIDS is not an African problem—it is a universal tragedy.

Mr. Ethington concludes by saying that AIDS "is a war Africa is losing." It is not a war that just Africa is losing, but one that the entire world is losing because by the year 2000 almost everyone will have lost a friend, a relative, a school mate or a family member to this deadly disease. We should all get on our knees and pray that a vaccine or a drug may be found soon because we are all losing this war.

Francisca Achea

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Orton's Opinions: The Ideology of a Conservative Democrat

by Patrick Cannon and James F. Pack

OPINION

DEMOCRAT BILL ORTON'S STUNNING VICTORY OVER HIS REPUBLICAN opponent Karl Snow in the election for Utah's Third District Congressional seat was as bewildering for many voters as it was refreshing. The election signalled the return of the two-party system in Utah as Bill Orton became the first Democrat to be elected to Congress from the district.

However, Orton's persistent efforts to discuss his opinions had been overshadowed by allegations concerning Karl Snow's participation in a penny stock scandal. Because of the attacks on Snow's reputation and judgment, it is indeed possible to conclude that Orton's victory was due more to an anti-Snow movement than a pro-Orton rally. Now many voters are curious about this self-proclaimed conservative Democrat they've elected.

In an interview conducted prior to the election, Bill Orton presented himself as an intelligent, ambitious candidate anxious to take an agenda of innovative positions to Washington next January.

Here, the reader can sample some of his ideas and better determine how Bill Orton will represent the district next year.

Bill Orton on partisan politics:

—"Some people have said that my greatest qualification is that I'm not a politician. I have never run for political office before. I'm an attorney. I'm a businessman."

—"I'm not really that partisan. A lot of people have looked at me and asked, 'Why aren't you a Republican?' Well, I believe that government has an obligation to be compassionate and I believe that government has an obligation to ensure the rights, benefits, and privileges guaranteed to us in the Constitution. I believe that the government has a responsibility to ensure that those rights are protected equally for all citizens. And I simply believe that the Democratic Party does a better job of being compassionate and protecting the rights of all citizens than the Republican Party does."

"The Republican Party overall seems to be more concerned with economics and wealth and business—those types of things—than it does with concern about the citizens. That's why I'm a Democrat. But I'm also a businessman. I understand economics. I am for smaller government and reduced government spending. We need government to provide services, but I believe that those services are best provided at the lowest possible level. So I'm for localization, rather than centralization back in Washington, D.C."

"The point is, you don't have to be a Republican to be a Mormon. You don't have to be a Republican to be a businessman. You don't have to be a Republican to be a conservative. That really comes as quite a shock, particularly to people in this valley. The Republicans over the last couple of decades have done such a good job of painting Democrats as some kind of weirdo, pinko-liberals that you have to fear and run from, and that's simply not true. Some of the most conservative politicians in history and in the country today are Democrats."

On the environment:

—"I believe I'm a conservationist. I believe in conserving the resources we have. So many people view environmentalists as some kind of radical who only cares about the environment, and doesn't care about people. Well, I do care about people."

"I don't believe in protecting the environment at all costs. But I do realize that environmental responsibility is no longer an option. I am very much in favor of clean air standards. We cannot allow those industries which are polluting to evade those clean air standards."

On Geneva:

—"Now, I'm not pointing the finger at Geneva or anyone else. But I am not convinced that they are working fast enough or putting enough money into cleaner and more efficient systems. A lot of money is being funneled to the owners which could in fact be used to more quickly clean up the environmental problems they're creating. I do not believe in just going in and shutting them down and putting thousands of people out

of work. However, we need to keep putting pressure on them, governmentally and individually, to get the clean-up done as quickly as possible."

On Wayne Owen's Wilderness Bill:

—"I am in favor of multiple use of property, and I would seek to negotiate on wilderness. If [land] has to be protected, I would do it under alternate means like the BLM's policy of ACEC—Area of Critical Environmental Concern—which does not require an act of Congress to protect it. We don't need 5 million acres of wilderness. That would be very damaging economically."

Bill Orton's federal tax plan:

Orton's tax plan is complicated and its details are difficult to understand, but he was able to explain its main points to us in fairly understandable terms. He prefaced his plan by saying "You cannot just change tax laws and solve the problem. You also have to change the budget process and spending priorities, and you must change all three at the same time."

Orton proposes a two-year budget cycle, rather than the current one-year cycle, and he supports a balanced-budget amendment. He also suggests a sunset law on federal departments, a law that would require Congress to reexamine the usefulness of certain departments after a set period of time, and then reappropriate funds based on this examination. This law would eliminate much of the government bureaucracy and would also cut budget requirements. And finally, Mr. Orton stresses the need for both spending reform and tax reform.

Tax law is Bill Orton's specialty, and he has suggested a comprehensive tax plan, which includes, as we interpreted it, four main points.

First, there would be a tax on commerce, and not income or property. This would be more efficient than the current property and income taxes.

Second, the private sector would be encouraged to take care of housing and other services through tax incentives. All investible income would be taxed, but those who have the money to invest would receive credit or tax breaks by investing in these housing or other projects.

Third, user fees would be collected for roads, airlines, national parks, etc. This takes the responsibility of paying for the care and maintenance of these facilities off those who do not use them, and places it on those who do.

And finally, Orton suggests a transfer tax on all aspects of the economy, including the stock market. It would be a tax on any transfer of wealth, and would be spread so broadly that enough revenue would be raised without hurting a particular income group. Orton feels that this plan, along with changes in the budget process and spending priorities, is a plausible long-term solution to the country's current budget problems.

Bill Orton on welfare:

—"I'm not talking about cutting benefits. I'm talking about eliminating the costs of operation. We can do it much more efficiently. I would like to see the welfare system do what it was intended to do—be an emergency benefit where the government will step forward and provide short-term aid and assistance."

—"It should also include job training and education, the types of things necessary to help those people...get back in and be a functioning member of society. The welfare program should provide more than just maintenance of life support."

Bill Orton has commented that it is impossible to please everybody. Voters were pleased enough by his candidacy to elect Mr. Orton. It remains to be seen whether or not his blend of conservative and Democratic views will hold up in a Congress where liberal Democrats form a majority and the Utah delegation is primarily Republican. In 1992, citizens of the Third District will be able to indicate whether they are refreshed or bewildered by Bill Orton's balancing act in Congress. Δ

Pat and James worked diligently on the Orton campaign. Congratulations, boys!

Campus Venture

PRESENTS

The Lion's Den will be viewing six video presentations by popular campus speaker Josh McDowell. There will be discussion after the presentation.

TIME: Friday, 8:00 PM

PLACE: Wilkinson Center, Room #365

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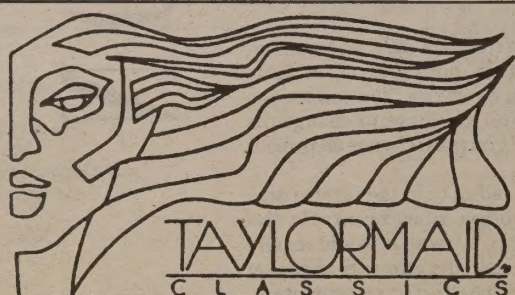
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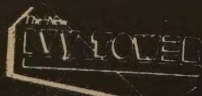
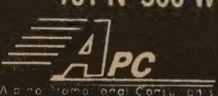
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Tomsanqa Linda: Bane of the ANC

by Larry Meyers

AFTER HIS HOME WAS FIREBOMBED BY THE AFRICAN NATIONAL CONGRESS, Tomsanqa Linda decided to tell the world what is really happening in South Africa. Linda, the former mayor of Ibhayi, a township of over 400,000 black South Africans, is currently on a speaking tour of the United States. He will speak at Timpview High School in Provo on November 27.

Linda's message is that the liberal media establishment has deceived the American people: "We are fighting for our lives and our freedom in South Africa, but, contrary to what you may hear, it is not the government that is the main threat to black people, but [Nelson] Mandela and [the] ANC."

Everyone with eyes or ears knows that when Nelson Mandela visited the United States last summer all would-be leftists from unholy Hollywood to the U.S. Congress treated him like a new messiah, "the moral leader of the world." Few men, much less a convicted terrorist and self-proclaimed socialist, have ever received such adulation and hype. Sadly, the American public generally accepted the deceptions preached by Mr. Mandela and his worshippers in high places.

Now Tomsanqa Linda is in America to set the record straight. He is willing to speak out against Mandela even though his life is in danger. The ANC targeted Linda for assassination after he brought the wife of a friend (who had been murdered by the ANC) to tell the truth about the ANC to the States in 1985.

If anyone is qualified to speak for the South African blacks, it is Tomsanqa Linda. Widely known and respected in his native land, Linda is the president of the Eastern Province Council Association, an organization of councilors and mayors representing nearly 14 million blacks, and co-president of the United Christian Conciliation Party. Once a member of the ANC himself, Linda left the group when he discovered it was controlled by the South African Communist Party. Now he's waking America up to what most of his countrymen already know:

—To present Mandela as the voice of, or the leader of, the black people of South Africa is laughable because it has no basis in reality. Mandela and the ANC have no significant support from black South Africans. The vast majority . . . fear and dread any future prospect of a South Africa under the rule of Mandela or the ANC. Because we know what they stand for, what they have done, and continue to do, in the name of "liberation." They would bring economic ruin and a reign of terror to our country.

—There are almost no black elected officials in South Africa who endorse sanctions. We have had huge demonstrations, with millions of black people calling for an end to sanctions and divestment. Sanctions are not hurting the white government, but they are hurting tens of thousands of black families. Sanctions undermine the black economic empowerment that is essential to black political empowerment.

This is just the beginning of what has been hidden. Tomsanqa Linda will be in Provo soon to tell the whole story. Rather than brush him aside as "just another fanatical anti-communist," skeptical Mandela-mongers ought to withhold their judgments and hear Linda out first. **A**

To purchase tickets for Linda's speech, call Bruce Martin at 377-7866.

IN THE NOOSE

From *The Daily Universe*, November 7th, 1990; article on defeated Republican congressional candidate Genevieve Atwood:

Atwood plans to leave this weekend with her husband for Death Valley in California.

Don't take it so hard, Genevieve.

SAC'ing The Honor Code

Cynics and critics at BYU ought to think twice before doubting the Student Advisory Committee's ability to affect change in outdated and obsolete policies. The Dress and Grooming branch of SAC recently did something completely unprecedented: They made odd hypothetical suggestions about the dress code, argued about the dress code, worried about enforcing the dress code, and resolved to . . . talk about the dress code. To our knowledge, nobody proposed abandoning the dress code altogether.

Peter Fatianow, executive director of SAC, summed up the philosophy of the administration, BYUSA, SAC, and authoritarian institutions in general. "The only way to get blanket enforcement is to have uniformity." Way to go, Peter. Hey, if you don't like it, you can leave.

Bush Promises No New Taxes; Reality Hits Like a Brick Wall

No joke. The President pledged, *unconditionally*, to veto any congressional proposal for new taxes.

A few seconds later he admitted there might be new taxes after all.

"Sometimes you run into realities," he said. Then he promised to gird up his loins (exact words) to fight against new taxes.

Then he changed the subject.

Every week, In the Noose features a lighthearted look at recent loony tunes in the news. Feel free to stick your neck out any time.

Student Review Guide to Mormon Holidays



compiled by Eric Christiansen

HAVE YOU EVER GOT UP ONE MORNING, RUSHED THROUGH YOUR MORNING routine because you were late getting somewhere, only to find that this day is a "holiday?" Don't feel bad. Most transplants have had the same embarrassing moment—the icy stare of disbelief from a guy in hunter's orange and the immortal words: "You didn't know today was ___? Where are you from? Idaho?" After three years as a transplant, I think I've finally figured out the holiday system. So at my loss and your gain, here is the definitive list of Mormon holidays:

#1: Deer Hunt. This is the BIG one. Schools let out early, businesses close, and off campus wards are presided over by Deacon's Quorum Presidents. Many avid partiers stretch this holiday over two weeks. The real partiers hang out in the bush for the bird season—which lasts until March. Holiday tip: Stay in your house, low to the floor. Keep plenty of Maalox—these guys will shoot at anything that sounds like a deer.

#2: BYU at home. This holiday happens six times each fall. In a good year, a seventh day is added. Anything can happen—stake presidents yell at t.v.'s; relief societies drink massive amounts of diet fizz-soft drinks and hold inter-ward belching contests; and outside Utah, there are massive pilgrimages to stake houses. Holiday tip: In Utah, this is the safest time to be on the roads. All the loonies are blowing off their testosterone at home or at the game. But don't become lax: this holiday varies from an hour and a half to almost four hours. The Christmas crush never looked so good.

#3: General Conference. Depending on the weather, a great snow skiing or water skiing weekend. Die hard holidayers will try both. Other holiday traditions include massive traffic jams at all state borders as Utahns head out—supposedly to create "room" for the avid attendees from outside. Holiday tip: Don't try to contact your bishop or other ecclesiastical leaders, especially in Salt Lake City. Try Wendhover or Vegas.

#4: Pioneer Day. The day Utah closes its doors. While the rest of the world goes peacefully to hell, Utah makes a party of it. I figure five or six more of these, and we'll see the Shriner's file a lawsuit for infringement of partying patents. I don't see what all the hoopla is about. We all know that after Brother Brigham uttered his now immortal words "This is the place," he gingerly climbed out of his carriage and stepped behind a bush. Holiday tip: This is the day you can legally shoot off all the fireworks you bought in Wyoming on your last trip to the Downs.

#5: Miscellaneous. The others pretty much come and go. But here are some tips for survival:

Easter: Gals get new dresses, guys new ties. Not the reverse.

New Years: Parents' night out. Bikini's and grass skirts are in for men, women wear the "bunny done died" outfit.

Christmas: Ski day of the year. Mom, dad, and junior (with the Ninja Turtle mask) hit the slopes. This is a good time to go home to California. Don't live there—join the "Adopt California" program. Free thumb rides, free bed (a little sandy), and lots of water will make you feel purified and ready to tackle holiday seasons for another year. Δ

Eric claims Idaho as his native stomping ground.

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GWENDOLYN BROOKS

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"From the South Side of Chicago to the Pulitzer Prize:
A Lyrical Journey with Gwendolyn Brooks"

From her first published volume of poetry, "A Street in Bronzeville" (1945), to her most recent works, Gwendolyn Brooks has proven eminent among American poets.

Brooks won the coveted Pulitzer Prize for literature in 1950, becoming the first black writer to be awarded this honor. In 1968 she was named Poet Laureate of Illinois, succeeding the late Carl Sandburg.

Recipient of numerous awards and honors throughout her writing

career, Brooks (a graduate of Wilson Junior College) holds more than 50 honorary doctorates. She served as Consultant in Poetry at the Library of Congress during 1985 and 1986.

In 1988 she was inducted into the National Women's Hall of Fame (Seneca Falls, New York), and in 1989 she was awarded the Frost Medal from the Poetry Society of America. The Frost Medal is the highest honor that a poet can receive.

From the Horse's Mouth



Peculiar doctrines we've heard lately—

On Fast Sunday we should abstain from all physical pleasures, including kissing.

In the 19th Century Church, women were urged to give a washing and anointing "blessing" to other women about to go into childbirth.

President McKay and another General Authority were present at a Pioneer Day parade. When a float carrying the local beauty queens drove by, the junior GA commented disparagingly on the unpioneer like cut of the dresses; President McKay said, "I see nothing but beauty."

What do you get when you combine J. Golden Kimball and Spencer W. Kimball? Do it, damn it!

Send what you hear from the Horse's Mouth to: SR Horse's Mouth, PO Box 7092, Provo, UT 85602.

Braking Bread with Provo's Hungry

by Paul Adams, Joanna Brooks, Guenevere Nelson, and Michael Smith

OCCASIONALLY I SEE PEOPLE IN PROVO AND Orem on street corners holding cardboard signs stating that they have families who need food. "No job. Willing to work for food. I am not a bum," the signs typically read.

When I see those signs I can't go by without feeling guilty for not stopping to help. But I rationalize: *someone else* will help these people.

Ruthanne Skinner, director of Provo's Food and Shelter Coalition, is that *someone else* for Provo. Every day hungry people can pick up a quick breakfast or a sack lunch at the Coalition's offices at 56 West 200 South; a hot dinner is served at 4 p.m. Skinner has also arranged for homeless people to sleep up to three nights in local hotels free of charge while they look for employment and a permanent residence (M.S.)

Marilynn was the first person I met at the shelter. Once homeless herself, she now volunteers weekends at the center. Her parents emigrated from Puerto Rico to New Jersey fifty years ago. Marilynn came to Provo at fourteen when her sister and brother-in-law moved here. Shortly after graduating from Springville High School in 1973 she found herself out of work and money. For three years she was homeless and hungry. Now she works as a crosswalk guard. "It doesn't pay very much, and it gets cold during the winters, but it pays the bills," said Marilynn. (M.S.)

Paul and Betty quietly discussed places to spend the night. Betty had a big gash on her forehead underneath her wavy brown hair and Paul's shoulder was broken. They were mugged, robbed of everything they owned at another temporary shelter in Nevada, where they had gone to find work at a casino dealer's school. Paul was doing temporary manual labor—with a broken shoulder—so they could get enough money to find a

hotel room.

The day at work was cold. "I wish my jeans weren't ripped up—it got real cold." Betty laughed, "I can't believe people pay \$50 for ripped jeans." My grandfather used to say that, but he sounded disapproving. Betty sounded incredulous.

Everyone, it seemed, could tell me about the death rates in temporary shelters, and many had witnessed murders. Paul and Betty, having a near brush, remained quiet. (G.N.)

While I was talking to Marilynn at her desk, she was called into the kitchen to look for another box of rice. Danny, also formerly homeless, now a volunteer, watched the desk as a few more patrons came in. As the dinner table was full, they sat down on an old couch and waited. Danny greeted them.

"Hey, Mark, how's it going?"

"Doing good, Danny, hey, you all got any Contact capsules here?"

"No, man, sorry. We ain't even allowed to give out aspirin here. Why, you got a cold?"

"Well, yeah, but it's not too bad, just at night."

"How much do they cost?"

"Four and a half bucks just for twelve."

"How bad you hurtin'?"

"Oh, I'm gonna make it fine."

"Well, don't take any chances. You take this five and fix yourself up right. You get enough later, pay me back then."

I watched Danny, physically handicapped and needing every dollar he earns, pull three ones and a five out of his pocket. He carefully unfolded the five and gave it to Mark.

Mark thanked Danny and then added, "This is great man; it's my birthday today and you're taking care of me." (M.S.)

Linda and Larry came from California through

Reno, Ely, and now had stopped in Provo on their way to Indiana in their van with their six dogs. The couple is on their way back to visit family in Indiana. Larry's mother and a few of his kids are

This certainly isn't Larry and Linda's first long trip. Larry is well-read, well-traveled, well-lived. He grew up in Fullerton, California in the orange fields—that is, when there were orange fields. Larry and I, sharing a home-town, lamented for a while about the loss of the open spaces to high-priced housing.

Later, he left the U.S. for the Orient, doing "work" there. "I did good work. I taught kids how to make a living selling the stuff instead of having to cut their fingers off and beg like their parents tell them to do." While in the Far East, Larry studied a little religion. "Enlightenment—that's what they call the unification of the mind, soul, and body. When you're enlightened, this master told me, you can share feelings without the jibber jabber of language. You teach by example. Like my Iroquois grandfather. We have different languages, but the words are all the same." Larry sounded like a lyricist two decades too

Life has educated Larry more than three years of electrical engineering at UCLA. "I decided that I didn't want to make weapons or do math all of my life. I wanted to be with people." So he traveled instead, learning as he

"Karma in one language, 'do unto others as you would have them do unto you' in the Bible, 'what goes around comes around' on the streets. It all means the same. We have to take care and love everyone," he said. (J.B.)

After Mark found a place at the dinner table I sneaked off to Smith's. A birthday is not a

I returned just as Mark was about to throw his paper plate into the garbage can. I clumsily presented him with the cake and wished him a happy birthday from *Student Review* staffers. I fully expected him to offer everyone there a piece of his birthday cake, to share the celebration. He simply thanked me, asked for a plastic fork, and then left. Standing closer to him I noticed he was wearing an expensive

After he left, I sat down and overheard a conversation between a young couple and some other *Review* staffers. The couple had been living together for some time. They had an apartment, but sometimes—like today—they ran out of money for food at the end of the month and came to the shelter. It was impressive, even striking, to see a young couple trying to make it by themselves—even more so by seeing them accepting a helping hand up during tough times. As they were leaving they mentioned that they were in a hurry to make to Salt Lake City to attend the Judas Priest

I was beginning to reevaluate my birthday

I liked that couple. They were not much older than I was, and we had a lot in common. They liked my favorite bands and movies. We had both been to the Monsters of Rock, Aerosmith/Skid Row, and Judas Priest. They were headed towards Oklahoma, once they could get



enough money; now, they were working odd jobs trying to save for the move. (P.A.)

He seemed to be 75 years old. And he quietly and hastily ate his dinner, seemingly uninterested in visitors or new dinner companions.

But when I asked him his name, Robert gave me his life story, feeding on the attention as the rice dropped from his fork back onto the paper plate.

Robert shook as he spoke. Parkinson's disease had aged him far past his 55 years. "I used to have horses, quarter horses, before it set in." Now Robert reads books at the library every day. Horse magazines too. Just finished *The Coming of the Lord* and *The Divine Principle*. "I'm reading a book right now about intuition. Published in 1990. I've read 60 pages." He forced out some phrases about intuition and listed off its authors, its publishing house, its editors. My intuition is in my dreams," he said, reviewing the colors in his head.

Robert has lived at the Hotel Roberts for two or three years, but now he and a friend from the hotel have a plan. They want to go south, to Spring City, raise horses again maybe. (J.B.)

Then I met Art. He is a former BYU student. When Art was attending school at the Y in the seventies he was a active missionary. Once while driving home from Salt Lake he picked up a hitchhiker. Art said that when he passed the hitchhiker he could feel something. "Our eyes communicated." Art knew that he should pick him up. Once inside Art's car, the hitchhiker said that he had been hitchhiking for a week looking for the truth about God. Art took the man back to his home, taught him the gospel, and presented him to his BYU ward leaders as a candidate for baptism. But Art's friend was not admitted into the font because of his hair length.

The following evening the two men prayed about what to do. Art said that he was commanded by the Lord to take his friend down to Utah Lake and baptize him. Art performed the ordinance and was ostracized from the ward and

university.

Art's family slipped away from him when he felt he was called by the Lord to start a new church. Now Art lives somewhere in Provo Canyon in a tent—year round. This will be his fifth winter outdoors. He does all his errands and proselyting on an old Scott mountain bike—a bike he says has travelled more than 50,000 miles. (M.S.)

The fundamentalist Mormon would-be prophet was perfectly willing to add me to his flock and his tent in the mountains. When I hesitated, citing my allegiance to standard Mormonism and monogamy, he told me that fear was of the devil.

Steve was an older man with a Bachelor's in Psychology from BYU, but couldn't find work. He interrupted Betty and Paul. "You can't sleep in the park. The cops will throw you out and harass you all night." Later, worried about me, he cautioned me not to talk to the fundamentalist again. "Don't let him talk you into anything. Next thing you know, you will be paying tithing to him." (G.N.)

When we showed up to serve food for a couple of hours, Kiwanis' Circle K club members were already staffing the kitchen. Smith's has recently begun donating sandwiches for noon meals. The shelter was given an attractive paint job this past summer by youth groups. Local hotels are sharing empty rooms. People are taking care of people. (M.S.) Δ

Initials at the end of each section indicate authorship

Art by Maryn Roos

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Where the Hungry Give their Thanks

by Joanna Brooks

We're not trying to play great social conscience this week in Focus.

We just want you to know what we saw and how we felt when we visited Provo's Food and Shelter Coalition.

The Food and Shelter Coalition (FASC) was founded in 1986 after community leaders from churches, private organizations, and government agencies met to discuss the growing need for low-income assistance in Utah Valley.

The Coalition prepares three meals a day for the hungry, provides laundry, phone, and bathroom facilities for the homeless, finds them lodging for the night, and gives out referrals for assistance with employment, government aid, health care, or drug dependency.

And this is what we found when we visited—people taking care of people. People with very little taking care of people with even less. People like us, people from our hometowns, from our family reunions, from our high school graduating classes. We'd like to introduce you to them. You probably already know them.

Now you can help them.

Helping hands are always welcome in the small shelter kitchen around dinner time. Volunteers are encouraged to show up any day of the week at 4 pm to help serve the shelter's evening meal to its 20-40 regular clients.

The food pantry itself always needs to be stocked. Canned meat, canned stews, and other non-perishable staples are especially needed.

Personal care items like razors, soap, toilet paper, and toothpaste are also always in great demand and short supply.

Clothing is an essential, especially as the cold winter months arrive. The need for men's medium (32-36) jeans or pants is critical. Shirts, coats, boots, shoes, socks, and underwear are also needed. Women's clothing—especially that suited to work and cold weather—is always welcome.

Contributions of clothing, food, and personal supplies can be left at the Coalition's offices at 53 West 200 North. Financial donations, also sorely needed, can be mailed to FASC, PO Box 1222, Provo, UT 84603. For more information on volunteering or contributing to FASC, call 373-1825. Δ



Art by Maryn Roos

Really Celebrating

by Darren G. Vance

I BELIEVE IT'S CALLED ABSOLUTE ZERO. AT LEAST THAT'S WHAT MY HIGH SCHOOL chemistry teacher called it. Of course, he also lit his Formica lab table on fire when that hydrogen experiment went awry. But anyway, I finally experienced absolute zero for myself . . . twice. I lived in Finland through two winters. My companions and I grew intensely familiar with Siberian winds and we became one with the radiators in our various apartments. Finns would tell us that Americans routinely died of frozen brains. Such ideas became less and less preposterous as the grease on our bicycle chains began to freeze solid. Nevertheless, survive we did, and we had fun in the process. But after some twenty-five months, it was time for me to get back home. Anyway, cold in general is anathema to me.

So why, in all clarity of mind, did I find myself last Christmas vacation on a Pan Am jet bound for Helsinki? Two reasons: first, I never saw a single fruitcake in my previous two years, and second, Finns know about Really Celebrating. You see, by the time December rolls around, the Finns have already endured several months of cold and dark. Without a Halloween or Thanksgiving to break things up, the people look to Christmas and New Years with a vengeance.

So, I arrived in Helsinki on Christmas Eve poised and ready for my Hi-I'm-no-longer-a-full-time-missionary-so-just-call-me-Darren trip back to the mission field. And thus began my tutorial in Really Celebrating.

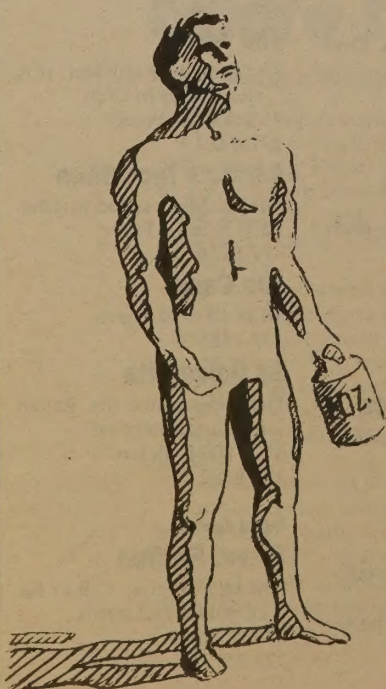
Christmas Eve began with Christmas sauna, that little bit of celestuality on earth. Now, some would have you believe that sauna is more like hell than heaven, but obviously they don't enjoy throwing water onto superheated rocks thus creating super-heated steam, which finds you squinting into tunnel vision and hoping your hair doesn't catch fire. However, the best part, indeed, the most insane part that night, followed later. Once our sweat reached the boiling point and the toxins were running freely from our bodies, we headed outside. Remember, thirty degrees below zero is nothing in Finland. Since the sauna was next to a lake that had frozen over, we took the opportunity to be traditional Finns by sprinting down to the lake and jumping into the water through a hole cut in the ice . . . completely buck naked. Yep, the whole process is male bonding at its

finest. You just can't sit around and sweat with a bunch of naked guys without feeling some sense of comradery.

Next came the feast, and that it was. We ate a lot of normal things like ham and potatoes; some not so normal items like raw, salted fish; and some that I didn't even know existed like rutabaga casserole. Then came the liver casserole. Liver is the Finns' version of fruitcake—everyone fixes it and accepts it with quaint, perma-smile thank yous; however, I never saw anyone actually eat it. But then, as I discovered on the mission, they were pretty good at disguising liver as something palatable. For drink, we had a home made brew called kotikalja. Kotikalja is a yeast based drink, so if left sitting too long, evil things begin to happen. And as the long night wears on, pertinent questions concerning just how many weeks the brew was in the boiler room need to be asked. Nonetheless, the dinner I participated in was an incredible voyage into culinary voracity.

One week later, New Years hit us. We asked where to go for fun and excitement, but all we got was "Don't go to the railway station." So, we went to the railway station. It was as crowded as the 'Return Merchandise' line at Sears the day after Christmas, and almost as ugly. You know, there's nothing quite like sharing jokes in English with some 10,000 tipsy Finns. I began to wonder how long their kotikalja sat around. Eventually, we made our escape, but only after one of our 'friends' showed us his range of dexterity by pulling his lower lip over his nose. We thanked him and realized that miracles do indeed continue to manifest themselves in divers ways.

And so, well-after the fireworks had gone out, and the last of the people had left downtown, we found ourselves walking home from the bus stop at three in the morning. In the window of the house where we were guests was a candle, all lit up to show us the way, and we remembered where we were—in a land of real food, real Christmas trees, real traditions, and real friendship. Only then did we acquire the knowledge of Really Celebrating. Δ



Art by Charles Dayton

The worth of souls is great...

A scientist once ran experiments which he claimed proved that the human soul weighs approximately one ounce. Of course some vary from 3/8 to 1 1/2 ounces. It's not known whether the righteous weighed more or not.

It's been found that blonds are more likely to develop cancer of the mouth. Now, you can infer what you want from that.

The ancient Egyptians worshipped a god named Sia. Her only job? To protect the genitals of the dead. Important god!

No, you can't mail a canary.

Cold cereal was first used to dampen the human sex drive. It was believed that a bland diet would calm sexual arousal. This was started by three men in particular—Sylvester Graham, James Caleb Jackson, and John Harvey Kellogg.

Some experts claim that the reason we close our eyes when we sneeze is to keep our eyes from popping out. Any volunteers to test the theory?

Most hair dryer packages contain an important and little known clause in their instructions: "Do not operate while sleeping."

And remember, according to their "Rules and Regulations" the following cannot be taken on a Greyhound bus:

- Corpses
- Snakes, live
- Neon signs
- Animal heads
- Bull semen (unless specially packed). Δ



BAIL ME OUT, BERTHA

Dear Bertha,
I met this cheerleader at the Miami game & got her phone number. She's gone out with me six times and every date has been fetchin' rad. So far I've spent a grand total of \$463 on her, and now I'm wondering if she likes me. Should I try to hold her hand? Please advise.

—Jittery from Jamestown

Dear Jittery,
You are a spineless weenie with the backbone of a jellyfish on Valium. Gird up your loins and be a man. Carpe babe-age (seize the babe).

Dear Bertha,
I need to lose 132 pounds FAST. Help me!

—Call me Rubenesque

Dear Lipid,
If you're willing to put your nose to the grindstone, Bertha is willing to help. First, you could go on Bertha's patented high intensity radish and anchovy diet. Or you could go to the zoology department in the science center and ingest a large tapeworm. A popular method of weight loss is Bertha's weekly "Aerobicize with Acupuncture." If none of these dieting tips help you could come to Bertha's class on "Quick and Easy Lipo Suction with Household Appliances."

TOP TWENTY

1. big birds
2. cookie dough
3. sculpting ear wax
4. homeward bound
5. cornucopia
6. ice-cream sandwiches
7. crunchy everything
8. Cocoa Puffs
9. Mesquite rendez-vous
10. neck massages
11. conscious choice
12. cuddling
13. Laser Zeppelin
14. hyper ventilation
15. goatees
16. apartment wrestling matches
17. cellophane
18. fear and trembling
19. usurping authority
20. chest hair

BOTTOM 10

Usurping authority, amputation, fuschia, "I think therefore I may not exist", frozen boogers, gingivitis, p.m.s. (pre-mission syndrome), big diamonds, the fact that 59% of entering BYU females don't graduate, chest hair.

Eavesdropper

JKHB, Nov 8, 3:30 pm
Slow Guy: "Ya, I guess I'm staying spring and summer."
Girl: "Oh, really? Gross. Why?"
Slow Guy: "Well, I'm 25 years old, and I'm just barely a junior, and I don't even have a major."
Girl: "Oh my."

Somewhere on I-15, Nov 8, 5:00 pm
Married Guy talking about his sex life: "I don't know, if it came to doing that or homework, I'd rather do homework."

Devonshire Apts, Nov 13, 7:15 pm
Worried girl: "No, gross, that's too phallic."
Unworried guy: "Isn't everything?"

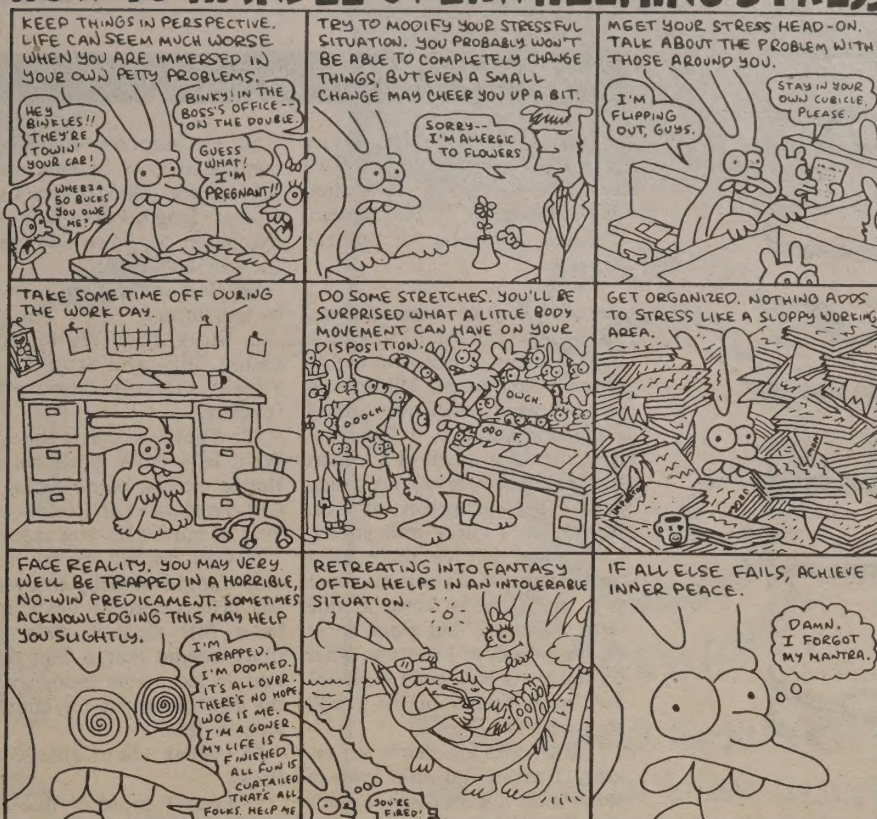


STUDENT REVIEW • NOVEMBER 21, 1990

LIFE IN HELL

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Interview with Satan—Son of the Morning

by Bill Duncan

This is the transcript of an exclusive interview with the devil, or Beelzebub, conducted at the Cougareat by Bill Duncan, a valued contributor to Student Review.

Student Review: What do you want me to call you? I'm a little partial to "most beautiful of the angels"—you know, Milton and all—but what would you prefer?

Lucifer: Actually, I like "Lucifer". I'm not much of a Milton fan—epic poetry is not my thing. With the exception of A.E. Houseman, I rarely read poetry.

SR: Okay, Lucifer: there are a lot of preconceived notions about you, so I'd like to cover a wide range of topics, but since we're on the subject of literature, what do you think of Salman Rushdie? He's been placed pretty firmly on your side.

L: His books are much too erratic. I mean, all this fantasy about India and Pakistan. I don't want to pull out a language dictionary just to read a novel. Plus, I still don't see where he gets off using my name to sell his book. I would sue, but it seems trifling seeing as how most people haven't even gotten through the first chapter.

SR: Have you ever met Dante?

L: I've seen him around, but I've never really talked to him. His book is remarkably accurate in a metaphorical way. Long winded, but accurate.

SR: How about the twentieth century? Any favorites?

L: I love *Catcher in the Rye*. I'm also fond of Hemingway's short stories.

SR: I'm surprised you haven't mentioned Joyce or Pynchon.

L: Are you joking? What's with all these long books? I don't read that much, but when I do I rarely go over 200 pages.

SR: How do you see literature in the future?

L: More Tom Wolfe, Brett Easton Ellis, and Scott Turow. Yuppie literature should last forever.

SR: That's a scary thought. Well, let's move onto cinema. Horror movies, porno flicks, *The Last Temptation of Christ*—what kind of movies do you enjoy?

L: Well, to tell the truth the only things I've really enjoyed in the last couple of years have been Bill Cosby's last two films, *Leonard Part 6* and *Ghost Dad*. In fact, we're trying to buy the right to them for constant view in Hell.

SR: What about this *Ghost* flick?

L: Even I couldn't like that movie.

SR: Pretty bad, huh? What about this X-rating controversy?

L: Those movies were tame. If they really wanted to shaft obscene flicks, they should go after those mid-seventies Disney features. *Herbie the Love Bug!* Man! Talk about vile. Also *Rainman*.

SR: We seem to think, much of the time, that you're a big supporter of today's popular music with its immorality and all. What do you think of Ozzy Osbourne, Judas Priest, et. al.?

L: Humorless buffoons.

SR: Okay, who do you like?

L: As you mentioned before,

there is a wide misconception that I'm a big Madonna fan or some heavy metal partisan. In reality, Chicago is my group. I'm also partial to Midnight Oil and 10,000 Maniacs.

SR: Okay, 2 Live Crew...

L: I like the bass; you know, gets the kids going and all; but the lyrics are more than a little facile.

SR: I agree, but do you think they should be censored?

L: Yeah, censorship's cool.

SR: Well, I can't agree with that...

L: See, you're going on those silly preconceptions again. I'm against flag burning, naughty lyrics, sensual movies, etc. If it's forbidden, it's exciting.

SR: I was hoping you could clear something up for me. There had to be some Satanic influence behind Billy Idol's decision to remake "L.A. Woman"...

L: Yeah, that one's my fault.

SR: I should have guessed. Now, did Jimmy Page really sell his soul to you?

L: No, but I got Freddy Mercury pretty cheap.

SR: What do you think of hip-hop?

L: Well, again, I like the beat, but those lyrics—you know, I just can't get into all that black nationalism and stuff.

SR: Are you really in with the Rolling Stones?

L: Most people think I was in on the *Exile on Main Street* album, but I was actually more involved with *Steel Wheels*.

SR: Don't you think it's about time they started thinking about retirement?

L: No way, they get better every year.

SR: This suggests a rich subject. Did you like the music of the sixties?

L: No, it was terrible. Well, I loved the Beach Boys and Jan and Dean but the rest was pretty bad. In fact, what I'd really like to see is a resurgence in that surf-band type of thing.

SR: If you could pick one single that you think is the best, what would it be?

L: "Taking Care of Business," definitely!

SR: Favorite album?

L: *Elvis in Hawaii*.

SR: One final question about music. What about all these black clad bourgeois nihilists—Depeche Mode, Peter Murphy, Nitzer Ebb, etc.?

L: That's the kind of company even misery can't love. I may be the Lord of Darkness, but that's too much even for me. What's wrong with a little fun now and again?

SR: Okay, we haven't talked much about painting. What's hanging over your fireplace?

L: Norman Rockwell. I also like

Whistler, and that "American Gothic" thing.

SR: Let's move on to your opinions on BYU happenings. Are you behind the move to change the Dress and Grooming Standards?

L: Well, I didn't start it, but I think it's a great idea. Nothing sends coeds hurtling into the gaping jaws of Hell faster than the sight of sockless, unshaven BYU males.

SR: What do you think of *Student Review*?

L: Well with a few exceptions, it's a fine paper. I especially like the artwork.

SR: How about *The Daily Universe*?

L: Even better.

SR: BYUSA?

L: It's cool.

SR: Is it true you've been involved in training the campus police?

L: I helped produce the training video: "Bike Riders: Every God-Fearing Citizen's Worst Enemy." I also co-authored *The Naked Bicyclist*.

SR: I did hear that you are quite the prolific writer.

L: Mostly math textbooks.

SR: One more thing—The Palace or The Ivy Tower?

L: The Palace.

SR: Before I forget, one thing I'm sure we're all anxious to know about is this business of selling souls. You mentioned Freddy Mercury before, is there anything else you can tell us?

L: Actually, it's becoming a much more widespread practice. As far as popular culture goes, I've got Phil Collins and Steven Spielberg, as well as Ted Turner and about ninety percent of the US press corps. The Ted Turner story is a pretty interesting one. Ted came to me because he needed an idea that would make him more prominent. So, in exchange for his soul, I gave him the idea to colorize *It's a Wonderful Life*.

SR: Hmm. Well, what are your plans for the future?

L: I've got a speaking engagement at the U of U. I'm also planning on helping Bob Dylan on a new album, and I'd like to see George Michael remake "The End;" so I'll be pretty busy for a while.

SR: One more question. Dan Quayle's new speaking mannerisms—were you in on that?

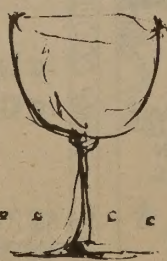
L: You mean the karate hand movements when he talks? Yeah, I always take time out for the vice-president, and he definitely has time for me.

SR: Well, I hope this interview will increase our readers' understanding of who you are and what you stand for. You are a pretty prominent figure, you know.

L: Well, hey. Anytime.

SR: Okay, see you later.

L: You can count on it. Δ



To Bedlam

by Jia Oak

On the train,
I met this bald
man called Salvation
who called me
mija, claimed
I'd be reprieved
and said he'd trade
twelve stubbles
of his beard
for a drink.

Three years later
That man they call
Salvation
worried me, and myself
halfway to Bedlam
twice sick of guilt
and just too old
to swallow a full head
of hair, should have given him
my drink.

Calling Salvation

by Jill Hemming

We knew a man
who called his brother-in-law Salvation;
claimed that the loss of each hair
on Salvation's head would save
another dying soul;
That man didn't have much hair left
and we worried for their slow drift,
and we too young to become the chosen...



Art by Fae Swineyard

We Eat Out Too Much: A Spiritual Feast

by Karis Wold

FOR THOSE IN PROVO WITH FRUGAL HEARTS AND AUSTERE PALLETS, GOVINDA'S BUFFET EXISTS AS THE ANTIDOTE FOR \$.99 enriched wheat bread loaves, microwave warmed dinners, and five-week shelf lives. At 260 N. University Ave., vegetarian cuisine is prepared by restaurant owner Shashi Das, from scratch, at seven a.m. six mornings a week. Govinda's pure vegetarian buffet opened in July, 1987 at the request of Vastala Das and Shashi Das' Hare Krishna spiritual master.

"Our spiritual master wanted us to distribute 'parasadam,' meaning 'spiritual food,' because many people would never go to a Hare Krishna temple, but they will eat out," explained Shashi Das. "When people eat this food, they actually make spiritual advances, like the sacrament but we eat it in our homes, temples, and even restaurants."

The disparate clientele would be surprised at the history of their food as they sit in dimly lit booths, amidst plants and Indian statues.

"Everything is prepared for the Lord first and then for us," said Das, explaining why the food is never sampled until offered to God in Sanskrit prayers.

The buffet is simple, consisting of a salad bar, rice, curried vegetables, soup roots, entrees, and herb tea. There is no menu, though tofu burgers, grilled cheese, avocado, and veggie burgers can be purchased between 11:30 a.m. and 1:30 p.m., with the option of cheesecake for dessert.

I recommend beginning with the rice and curried vegetables. The rice is served in its unbleached, normally unseen original state. A mix of curried vegetables, which changes daily, is put over the rice. Any combination of zucchini, yellow summer squash, tomatoes, potatoes, broccoli, or green peppers based in a tomato sauce is possible, and all are quite good. Spicing depends on Shashi's vegetable choice, which ranges from fresh ginger, Coriander, and mustard seeds, to Indian hing or Gram Massala. But complex spicing does not take away from the basic goodness of the meal.

Not that Govinda's fails in offering a balanced meal. With the dinner entree choices of vegetarian lasagna, spring rolls, and broccoli quiche, I left quite satisfied. The salad bar is very fresh, offering carrots, alfalfa sprouts, green peppers, celery, sunflower seeds, and crisp, good lettuce. There are four types of dressing and the vegetables, lettuce, and sauces are sliced and mixed daily. No loitering on the shelves here. I recommend you take the salad last, along with a final cup of cinnamon herbal tea. My palette felt cleared and a sense of general wellness abounded.

Govinda's crowning glory, however, is its rolls. Large, evenly textured whole wheat molasses rolls are Govinda's most frequently smuggled out commodity. Honey bears strategically placed throughout the restaurant are worth elbowing one's neighbor for.

Due to drought, the prices have been raised to \$4.25 for lunch and \$5.45 for dinner.

Though it takes a certain affinity for sparseness, if you do nothing else for your body, I strongly recommend a meal at Govinda's.Δ

We say, eat your vegetables.

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CALENDAR



THEATER

Nov 21-24, Baby, Sundance Institute Film Auditorium, Fri, Sat 8:00 pm, ticket info 225-4107
Nov 21-Dec 1, A Christmas Carol, Pardoe Theatre, BYU, 7:30 pm
Nov 22-24, Blessing, Margetts Arena Theater, HFAC, BYU, 7:30 pm

Theater Guide

The Babcock Theatre, 300 S University, SLC. Tickets: F&Sat \$6, other nights \$5, 581-6961
The Egyptian Theatre, Main Street, Park City. Tickets: 649-9371
The Promised Valley Playhouse, 132 S. State St, SLC. Tickets: \$5, 364-5696
Hale Center Theatre, 2801 South Main, SLC. Tickets: \$4-\$7, 484-9257
Hale Center Theatre, 400 N 225 W, Orem. Tickets: \$4 M, \$5 F, Sat, 226-8600
Pioneer Theatre Company, 1340 E 300 S, SLC. Tickets: \$8-\$18, 581-6961
Provo Towne Square Theatre, 100 N 100 W, Provo. Tickets: \$3, 375-7300
The Salt Lake Acting Company, 168 W 500 N, SLC. Tickets: \$17 F&Sat, \$14 T-Th, 363-0525
Salt Lake Repertory Theatre (City Rep), 148 S Main, SLC. Tickets: \$6.50 & \$8.50, 532-6000
Scera/Family City USA, 224-8797
TheatreWorks West, 583-6520
Townsquare Theatre, 375-7300
Valley Center Playhouse, 780 N 200 E, Lindon. Tickets: \$4, 785-1186 or 224-5310

Hall, SLC, 8:30 pm
Utah Symphony 50th Anniversary Season
Symphony Hall, 123 W South Temple, SLC. Tickets: \$9-\$27 (\$5 student), info 533-6407
Nov 23-24, Classical Series, Joseph Silverstein, cond, Ralph Kirschbaum, cello, Barber, Schumann, and Strauss
Nov 25, Handel's Messiah Sing-In, Ed Thompson, cond, 7:30 pm
Nov 30, Classical Series, George Cleve, guest conductor, Ravel, Debussy, and Berlioz
Dec 1, Classical Series, George Cleve, guest conductor, Ravel, Debussy, and Berlioz

FILM

BYU Film Society
Nov 22, Holiday Inn, Bing Crosby, Varsity I, 4:30, 7:00, and 9:30 pm
International Cinema
Nov 21, Dust in the Wind, 3:15 and 7:30 pm, Bye Bye Brazil, 3:30 pm
Nov 23, Bye Bye Brazil, 3:00 and 7:15 pm, Dust in the Wind, 5:00 and 9:15 pm
Nov 24, Dust in the Wind, 3:00 and 7:00 pm, Bye Bye Brazil, 5:00 and 9:00 pm
Nov 27, Branagh, 3:15 and 8:15 pm, Olivier, 5:45 pm
Varsity I
Nov 23-28, Steel Magnolias, 4:30, 7:30, and 9:30 pm
Varsity II
Nov 23-26, closed for Thanksgiving
Cinema In Your Face
Nov 21, Labyrinth, 5:15, 7:15, and 9:15 pm

pm
Nov 22, Labyrinth, 5:15, 7:15, and 9:15 pm
Nov 23, Bugs Bunny, 1:00 pm, Labyrinth, 5:00, 9:20, and 11:20 pm, Going Places, 2:40 and 7:00 pm
Nov 24, Bugs Bunny, 1:00 pm, Labyrinth, 5:00, 9:20, and 11:20 pm, Going Places, 2:40 and 7:00 pm
Nov 25, Bugs Bunny, 1:00 pm, Labyrinth, 5:00 and 9:20, Going Places, 2:40 and 7:00 pm
Nov 26, The Raven, 4:45 and 9:15 pm, Going Places, 7:00 pm
Nov 27, The Raven, 4:45 and 9:15 pm, Going Places, 7:00 pm

Cinema Guide

Academy Theatre, 373-4470
Avalon Theatre, 3605 S State, SLC, 266-0258
Cinema in Your Face, 45 W 300 S, SLC, 364-3647
Carillon Square Theatres, 224-5112
Cineplex Odeon University 4 Cinemas, 224-6622
International Cinema, 250 SWKT, BYU
Mann 4 Central Square Theatre, 374-6061
Movies 8, 375-5667
Pioneer Twin Drive-In, 374-0521
Scera Theater, 745 S State, Orem, 225-2560
Varsity I, Wilkinson Center, Varsity II, JSB, 378-3311

DANCE

Nov. 29, Dance/Concert at the Ivy Tower with the new wave band,

The PladDaddies
Nov 29-Dec 1, 6-8, The Monkey King by UofU Ballet Company, 7:30 pm, 581-DANS
Mondays, International Folk Dancing, UofU Olpin Union Ballroom, 7:00 pm, free
Tuesdays & Saturdays, Big Band Era Ballroom Dancing, Murray Arts Center, 269-1400

ART

Nov 21-23, Drawing 1990, BYU's national drawing competition exhibit, HFAC gallery, BYU
Nov 21-30, Edith Robertson's New Work, Delores Chase Fine Art Gallery, 143 W. Pierpont Ave, SLC, info 328-2787
Nov 21-30, Intermountain Society of Artists, Kimball Art Center, Park City, 649-8882
Nov 21-30, In the Shadow of the Akropolis on loan from Boston Museum of Art, Utah Museum of Fine Art, SLC, info 581-7332
Nov 21-30, John Bitten Paintings, A Retrospective, Utah Museum of Fine Art, SLC, info 581-7332
Nov 21-Dec 1, Reflections on the Kingdom: Images of Latter-day Saint History and Belief, Museum of Church History & Art, SLC, info 364-8284
Nov 21-30, Shadow Dance, Jim Schnirel, Fertile Ground Gallery, SLC, 521-8124
Nov 21-Dec 16, Masterpieces of America, Anschutz Collection of

Western American Art, Utah Museum of Fine Art, SLC, info 581-7332
Nov 26-Dec 31, 1990 Ceramic Invitational, Gallery 303, HFAC, BYU

LECTURES, FORUMS & READINGS

Nov 29, Leadership Seminar, Elder Carlos E. Asay, Wilk Ballroom, 11:00 am
Dec 5, Interpreting the Bill of Rights: Alternative Conceptions of Rights, Carl Wellman, Dept of Philosophy, Washington University, 321 MSRB, 7:30 pm

BYUSA ACTIVITIES

Nov 21, Soapbar, Checkerboard Quad, 12:00 noon
Nov 22, Thanksgiving Dinner and Activities, WILK 11:00 am-5:00 pm
Nov 22-23, Thanksgiving Break, drive home safely
Nov 27, Health Week begins, WILK step-down lounge

EDITORS CHOICE

See The Raven at Cinema In Your Face on Nov 26 and 27. Temple Square lighting ceremony on Nov 23.

MUSIC

Nov 26, Evening with Airus, Symphony Hall, SLC, 6:30 & 8:30 pm, info 1800-888-8499
Nov 27, George Winston, Symphony Hall, SLC, 7:30 pm, info 1800-888-8499
Nov 27, BYU Chamber Orchestra and BYU Singers, deJong Concert Hall, HFAC, 7:30
Nov 27, Carol Dean, organ, student recital, Madsen Recital Hall, free
Nov 27, Robert Nakea, piano, student recital, Madsen Recital Hall, free
Nov 29, A Celebration of Christmas, deJong Concert Hall, HFAC, 7:30 pm
Dec 5, Music Reservata, deJong Concert Hall, 7:30 pm
Dec 7, Jane's Addiction, Coliseum, SLC, 7:30 pm, info 1800-888-8499
Dec 7, Oak Ridge Boys, Utah State University, 8:00 pm, info 1800-888-8499
Dec 8, Oak Ridge Boys, Salt Palace, 7:30 pm, info 1800-888-8499
Dec 14, Slaughter, Salt Palace, 7:30 pm, info 1800-888-8499
Dec 15, Winters Solstice, Kingsbury Hall, UofU, 8:00 pm, info 1800-8499
Mondays, Salt Lake Jazz Society sponsors jam sessions, info 595-1460
Temple Square Concert Series
Nov 23, Beginning of Christmas Season, nightly concerts
Nov 23, Christmas Lighting Ceremony, Tabernacle, SLC, 5:30 pm
Nov 23, Viewmont High School combined choirs, Tabernacle, SLC, 7:30 pm
Nov 24, Hillcrest High School combined choirs, Tabernacle, SLC, 7:30 pm
Nov 24, Weber State Singers, Assembly

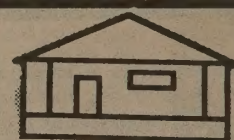


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